bilities and become actual in the physical and terrestrial existence; other truths of being there may be that are supraphysical and belong to another domain of manifestation, not realised here but still real. Even what is nowhere actual in any universe, may be a truth of being, a potential of being, and cannot, because it is not yet expressed in form of existence, be taxed as unreal. But our mind or this part of it still insists on its pragmatic habit or conception of the real which admits only the factual and actual as true and is prone to regard all else as unreal. There is then for this mind an unreality which is of a purely pragmatic nature: it consists in the formulation of things which are not necessarily unreal in themselves but are not realised or perhaps cannot be realised by ourselves or in present circumstances or in our actual world of being; this is not a true unreality, it isjoot an unreal but an unrealised, not an unreal of being but only an unreal of present or known fact. There is, again, an unreality which is conceptual and percep-tive and is caused by an erroneous conception and perception of the real: this too is not or need not be an unreality of being, it is only a false construction of

consciousness due to limitation by Ignorance. These
and other secondary movements of our ignorance are
not the heart of the problem, for that turns upon a
more general affliction of our consciousness and the
world-consciousness here; it is the problem of the
cosmic Ignorance. For our whole view and experience
of existence labours under a limitation of conscious-